PASTORAL ADVICE

TO

YOUNG PERSONS

BEFORE

CONFIRMATION.

THE TWENTY-THIRD EDITION.

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PASTORAL ADVICE, &c.

YOU are now called, my young friends, to perform a duty of great conſequence in the religious life; and it is my deſire, as well as my duty, to aſſiſt you in preparing for it.

If you have read over the office of Confirmation, in your Common Prayer Book, you have ſeen that the deſign of it is, on your part, to renew and ratify the covenant that was made for you at your baptiſm; and to take upon yourſelves that vow and promiſe which was then made in your name. It is called Confirmation, from your then confirming what your God-fathers and God-mothers did for you.

You are now become capable of thinking and acting for yourſelves. And ſure the firſt thing you ought to think of is, what you were brought into the world to do; what the will of God concerning you is; and what part you are to act, in order to ſecure his bleſſing and favour both here and hereafter.—This is what religion teaches, and what you have been learning from your infancy. You are now to reflect ſeriouſly on the inſtructions you have received from your parents, maſters and miniſters. And if you hearken to their advice, and reſolve to lead a godly and a chriſtian life (as I hope all of you do)

you are here in the moſt ſolemn manner to declare it, before God and his Church.

This is then a critical and important period of your life. The duty you are here called to, is to be done but once; and on the well doing of it may very much depend your whole happineſs, both in this life and the next. Let it then be well conſidered what you are now doing. You are going to profeſs yourſelves Chriſtians; to enter into a ſolemn covenant with the God that made you, the Lord of Heaven and Earth; who hath already called you into the kingdom of his dear Son, into his Church and family here; and invites you to be partakers of his kingdom of glory hereafter: and to whom therefore you here offer and preſent yourſelves, a living ſacrifice, holy and acceptable to him: devoting, from this time, all the powers of your mind and body to his ſervice, and promiſing that you will walk worthy of this holy vocation, and as becometh the Goſpel of Chriſt.

Conſider then, what it is to be a true Chriſtian. It is to abſtain from every kind, from all appearance of evil; and to perfect holineſs in the fear of God. It is to keep yourſelves unſpotted from the world, holy, ſober, chaſte, and undefiled; as members of Chriſt's myſtical body, and temples of the Holy Ghoſt. It is to be followers of Chriſt, as dear children; to take up his croſs; to reſiſt temptations; to endure afflictions as good ſoldiers of Jeſus Chriſt; to renounce all worldly pleaſure, honour and profit, when your duty calls you to it; and

and to live, not like thoſe who have hope in this life only, but as travellers to a better country, and whoſe treaſure, whoſe hope, and heritage, is in the kingdom of Heaven.

All this is implied on your part in the act of Confirmation. It is a ſolemn dedication of yourſelves to God and Virtue. As you were baptized into the chriſtian Church, by the care of your parents, you now become members of it from knowledge and choice. You take Chriſt for your Lord and Maſter; and his Goſpel for the rule of your life, and the foundation of all your hopes. You accept with joy and thankfulneſs, the privileges conferred upon you at baptiſm, and the gracious terms of pardon, peace, and eternal life, which are held out to you in the Goſpel. You beg the aſſiſtance of God's Grace and Holy Spirit, to confirm and ſtrengthen your good reſolution; and promiſe, as you expect his mercy and favour, all holy obedience to his will in all things.

This, then, is a time for you to look around and conſider. You are now in the hands of your own counſel. Eternity is before you. And it is left to your own choice, whether to be happy or miſerable for ever. God hath given you the light of his Goſpel to walk by; hath forewarned you what you are to hope and fear; hath ſhewn you the dangers to which you are expoſed, and the means to avoid them; hath entered you early in a courſe of piety and virtue; hath given you already all things pertaining to life and godlineſs: and it will therefore

be your own fault if you bring his curſe upon you and not a bleſſing. He hath this day ſet before you good and evil, life and death eternal; and whether of them liketh you ſhall be given you.

Do you then believe theſe things? I know that you believe them. Do you reſolve to keep God's holy commandments, and to walk in them all the days of your life? I know that you reſolve to do this. I know that when you think on the great mercies which God hath beſtowed upon you; the great things which our Saviour Chriſt hath done and ſuffered for you; your hearts burn within you, and you think that nothing will be able to ſeparate you from the love of God which is in Chriſt Jeſus. But alas, when you come to mix with the world, all theſe reſolutions will be apt to fail you. Other cares and concerns will get poſſeſſion of your minds; and amidſt the noiſe and tumult, the labour and buſineſs, the pleaſures and amuſements of life, you will be yet apt to forget God that made, and the Lord that bought you. You may in the morning of life receive the ſeed of the word with joy, and it may ſpring up and endure for a while; but when the ſun is up, and temptations have gathered ſtrength, it may yet be ſcorched and withered away. How many do we ſee who profeſs to believe all theſe great truths, and yet forget them in practice? How many, who were once in the ſame happy ſituation that you are in at preſent, have fallen from grace: and after they had known the way of righteouſneſs, and taſted the good word of God, and the powers of the world to come, have

have yet turned away from the holy commandment delivered unto them; and having begun in the Spirit, have yet ended in the Fleſh.

This is a ſad conſideration, and a melancholy proof of the corruption and deceitfulneſs of the human heart. And this conſideration ſhould alarm your fears, and put you upon enquiring, by what means you may beſt increaſe your ſpiritual ſtrength, and fortify yourſelves againſt the temptations that you are to encounter. And this is the great buſineſs to which it is my principal deſign at preſent to direct your thoughts and attention.

Obſerve then, that good reſolutions are not enough to make you good men. It is not in your power to make yourſelves on a ſudden, as good and as virtuous as you pleaſe. Good habits muſt be formed by labour and exerciſe. The art of living muſt be acquired, like every other uſeful art, with pains and induſtry. You muſt lay down ſome plan and courſe of life, ſome rules for the government of yourſelves; for the improvement of your virtue; and for guarding againſt ſin: and theſe muſt be invariably obſerved, if you would preſerve your innocence, or deſerve the character or name of Chriſtians.

Many are the difficulties that you are to contend with, and the dangers that lie in your way. You are going into the world with little knowledge or experience of it, at an age when the mind is full of confidence, and of hopes that will certainly de-

ceive you; when the paſſions are ſtrong, and your reaſon and judgment ſtill weak. You will ſee many bad examples before you, and ſome perhaps among thoſe whom you love and eſteem; who, without deſigning any harm, may ſeduce you into ſin, and bring you into the ſame condemnation with themſelves. You will ſee ſwearing, drunkenneſs and lewdneſs but little diſcouraged, and religion and piety but little countenanced, by the practice or converſation of men. Every condition and circumſtance of life, will bring ſome temptation along with it. Your table may become a ſnare, and your wealth and health an occaſion of falling. And beſides theſe temptations from without, you have much to fear within; from your own weakneſs and the deceitfulneſs of your own hearts. Your ſenſes and appetites may call for ſinful indulgences. Your thoughts and imagination, if not carefully watched over, will themſelves become ſinful, by wandering in the fields of forbidden pleaſure. Luſt and ſenſual pleaſure may inſtill a ſweet poiſon into the mind, and lay all its good reſolutions aſleep. Anger, pride, ambition, envy, will often be riſing in your breaſt. O let not theſe wicked ſpirits enter in and dwell there!

Thus beſet from without and diſarmed within, you will be in great danger of falling. The horror you have conceived for ſin will be apt ſoon to wear off; your love of God and goodneſs to wax cold; and your good reſolutions to deſert you, and diſappear like the morning cloud, and as the early dew that paſſeth away.

But be not diſcouraged by theſe difficulties, nor let your hearts be troubled. Fear not, little Flock: it is your Father's good pleaſure to give you the kingdom. It is his gracious deſign to bring many ſons unto glory; and if you be not wanting to yourſelves, none ſhall pluck you out of his hands. His religion, which teaches your duty, will enable you to perform it. The Goſpel is a complete rule of life. It not only enjoins you to be holy in all manner of converſation and godlineſs, but adminiſters every needful help and inſtruction, to make you perfect and thoroughly furniſhed unto all good works. The precepts it delivers, have ſuch a commanding force and beauty in them, and carry ſuch conviction into the mind; the character it preſcribes as a model for your imitation, is ſo amiable, ſo excellent, and godlike; the exhortations it addreſſes to your love and gratitude, and to all the generous paſſions of the heart, are ſo affectionate and perſuaſive; the motives it propoſes to your hopes and fears, ſo great and alarming; ſo glorious and tremendous; ſo far more exceeding all that we can in thought or imagination conceive; that nothing will be able to ſhake your virtue, while you keep theſe in view, or preſerve the impreſſion of them freſh in your minds.

And for this, Religion hath likewiſe provided, in the ſpiritual exerciſes and ſacred ordinances, which it has appointed. The miniſtry of the word and ſacraments in the church and congregation of the ſaints; the obſervation of the ſabbath, as a day of holy reſt unto the Lord; the aſſembling

of ourſelves together, to commemorate the gracious acts of the Lord, and to ſhow forth all his praiſe: theſe are ſo many opportunities put into your hands of growing in grace, and in the knowledge and practice of all that is good.

Prayer is itſelf not only an indiſpenſable duty incumbent upon all intelligent dependent beings, and eſpecially becoming fallen and ſinful creatures; but is likewiſe a call to every other duty: a daily monitor to us, of the importance and neceſſity of a holy life. It is not only a call to duty, but a formal acknowledgment of our obligations, and a repeated vow and promiſe to perform it. You cannot confeſs your paſt ſins to God without renouncing them for the future; you cannot conſiſtently pray that he would not lead you into temptation, without reſolving to avoid and flee from it. When you aſk forgiveneſs in the Lord's prayer, you ſolemnly engage to forgive every one his treſpaſſes againſt you. Thus every prayer, if you attend to it, is a leſſon of duty; and is farther, a powerful aſſiſtance in the performance of it. By ſetting God before you, and carrying your thoughts into the other world, it will raiſe your affections above the things of this. By bringing every ſin you have committed, and every duty you have neglected before your eyes; it will warn you where your weakneſs and danger lies, and how beſt to guard yourſelves for the future. But beſides all this, it is the certain and appointed means of bringing God's bleſſing and aſſiſtance, to ſtrengthen your weak endeavours, and to ſupport and comfort you in all the

the ſeverer trials of virtue. If ye being evil, ſaith our bleſſed Lord, give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him.

The Sabbath is made a day of reſt from all your labours, not only that you may attend upon the Lord without diſtraction, but for your improvement in virtue and holineſs of life; to give you leiſure, and to make it a duty in you, to reflect on your ſpiritual concerns; to think on the motives and obligations to duty, and to apply theſe to your own circumſtances and perſons. The publick duty of the day, which you are religiouſly bound to attend, will not fail to bring all theſe to your thoughts, and will be the moſt powerful means to imprint a ſenſe of them deeply and ſtrongly on the mind. But beſides this, it will be pious and prudent to allot a part of the remaining day to retirement and the cloſet: to examine the ſtate of your minds: what your true character is, with reſpect to God and Religion; and what progreſs you have made, or whether you have gone back in the ways of virtue. This will ſtrengthen and confirm your good reſolutions, and have the happieſt influence on your life and practice.

In the holy Communion, which it will be your duty henceforwards to attend, the great doctrines and motives of Religion are again brought, in all their force and influence, before you. The love of God to mankind in ſending his Son into the world, that all who believe and obey him ſhould have

eternal life; the life and example, the ſufferings and death of our bleſſed Lord, as they are here repreſented to your thoughts, will, if devoutly contemplated, raiſe in you every ſentiment of love and duty to God your Redeemer and Sanctifier, as well as your Creator and Preſerver; will fill you with a hatred and abhorrence of ſin; will ſtrengthen your faith and hope, and every virtuous and religious principle within you. The commemoration of Chriſt, our Lord and Lawgiver, our Mediator and Interceſſor, under whatever character or relation we repreſent him to ourſelves, carries in it ſome affecting motive, and is a powerful call to repentance, amendment, and holineſs of life.

Thus Religion trains up her ſons, by exerciſe and diligence, to wiſdom and virtue. The ordinances it enjoins, are a ſpiritual diſcipline, intended for the perfecting of the ſaints, and the edifying of the body of Chriſt; and which will not fail, if devoutly attended, to lead you on from ſtrength to ſtrength, until Chriſt,—until the chriſtian life and temper, be formed in you.

Let me then perſuade you, to make the beſt uſe of theſe means of grace, and to be punctual in the obſervance of all your religious duties; and to apply them, as they are deſigned, to your ſpiritual improvement in piety and every other virtue. Let every morning and evening be witneſs to the offering up, in your prayers, and praiſes, your whole heart and affections to God. Let nothing tempt you to profane his ſabbath, or to abſent yourſelves from the

the publick ſervice of the church: and be ſure to dedicate ſome part of this day, to the communing with your own heart in private, there to review your paſt conduct, and to arm yourſelves with freſh reſolutions to reform what has been amiſs, and to ſupply every thing that has been defective in it. Be prepared with due ſolemnity when you approach the table of the Lord, to offer and preſent yourſelves, your ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto God. Encourage every ſentiment of holy love and gratitude, that will then ariſe within you. And when you ſtand in the congregation amongſt your brethren, whom God hath made your companions through this journey of life; with whom you are united, as one body, in breaking the ſame bread of life, and drinking the ſame ſpiritual cup; let every kind affection of charity and brotherly love take deep root, and prevail and rule in your hearts.

And let not theſe duties be thought a hard or unreaſonable ſervice. Experience will ſoon convince you, that they are eaſy and delightful in practice; and they will help to make every other duty eaſy and delightful. But if you reſolve upon a life of virtue, you muſt reſolve to uſe the means that are neceſſary to attain it. If you would arrive at chriſtian perfection, you muſt build upon chriſtian principles, and go the way to it which chriſtianity directs. If you chooſe the Lord for your God, and expect Heaven for your reward, you muſt uſe all diligence to work out your ſalvation, and to make your calling

calling and election ſure. You muſt indeed be prepared to ſacrifice every thing to your duty, to ſubmit every paſſion and appetite, the love of pleaſure, the fear of pain, and every motion of ſelf-love, to reaſon and conſcience. But even the greateſt of theſe difficulties, to minds well formed and diſciplined, will appear little, and will be more than balanced by the pleaſantneſs and peace, which ever attend the ways of wiſdom and virtue. You will rejoice, if called to it, to ſuffer troubles and perſecution, and thro' tribulation to enter into the kingdom of Heaven.

But in the ordinary courſe of things, a little care and attention in the early part of life, will make the yoke of religion always eaſy, and its burden always light. God hath formed our minds for virtue; hath made us naturally to love and reverence it. The firſt commiſſion of ſin is always a violence offered to our reaſon and conſcience. And ſhame and remorſe are the certain conſequences attending it. If therefore we are careful to guard our innocence for a time, and cheriſh theſe ſeeds of virtue, our good diſpoſitions will grow into habits; the principles of religion will become permanent, and rooted in the mind; our faith and truſt in God will be ever awake and active in our breaſts, ready to oppoſe to every temptation, and to give us the victory over the world. It is indeed to our own ſloth and careleſſneſs that the temptations of the world owe moſt of their force and influence; and the greateſt difficulties of virtue are generally of our own making.

We

We ſuffer bad habits to grow up, and get ſtrength within us, and it is then difficult to reduce and conquer them. Our appetites and paſſions become inflamed and fortified by ſinful indulgences, and then all our reaſon and reſolution will be ſcarce ſufficient to reſtrain them.

It is therefore of unſpeakable conſequence to guard the firſt years of your life from danger, till virtue has got the full poſſeſſion, and eſtabliſhed its empire over the heart. And this will make the reſt of your duty a pleaſure, and give joy and gladneſs to all your future days. For godlineſs hath the promiſe of the life that now is, as well as of that which is to come. God is not a hard taſk-maſter, requiring unneceſſary ſeverities at our hands. His laws are wiſdom and goodneſs; enjoining nothing but what is reaſonable and excellent, and ornamental to our nature; nothing but what is good both for ourſelves and others; nothing but what prudence and attention will make eaſy, and cuſtom delightful in practice; which will ſecure us the approbation of our own hearts, and the love and eſteem of the world about us; will bring down the bleſſing of God and his grace, to aſſiſt and ſupport us here, and fit us for his kingdom of glory hereafter. On the other hand, if we deſert the ſervice of God, his grace and bleſſing will be withdrawn from us. All the joys of religion will forſake us, and guilt and anxiety ſucceed in their room. We ſhall forfeit all the purer pleaſures of the mind, and gain only, in exchange for them, ſuch as degrade and debaſe our nature; ſuch

ſuch as bring ſhame and regret, pollution and defilement along with them, and leave a fearful-looking for of judgment behind them.

Be perſuaded then and reſolved, to remember your Creator in the days of your youth. Let the beſt of your days, the flower of your age, the firſt fruits of your life be God's: and this will be an offering, the moſt worthy of him, and the moſt pleaſing in his ſight. Remember, that God is the Being with whom you have to do; that with him alone you are to account, and with him muſt certainly account, for all your actions; for every ſecret thing, whether it be good, or whether it be evil. Remember, that you are not born for a day, but for eternity; that this life is only your preparation for another, and that the more you do and ſuffer here for righteouſneſs ſake, the greater will be your reward hereafter. Laſtly, remember that for all the privileges, bleſſings and aſſiſtances you have received from heaven, higher improvements in virtue will be expected from you. If, after all the vows and reſolutions you have made, you yet fall from duty; the guilt of every ſin will be increaſed, and it will be more difficult hereafter, to renew yourſelves again unto repentance. If you ever draw back from the ſervice of God, his ſoul will have no pleaſure in you. And therefore let me take my leave of you, with the ſolemn benediction and religious admonition, which *David* left as his laſt advice to his ſon *Solomon*: 'And now, my Son, know thou the

the God of thy Fathers, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts; if thou ſeek him he will be found of thee; but if thou forſake him he will caſt thee off for ever.'

PRAYERS

FOR

YOUNG PERSONS.

I Bow my knees before the God and Father of my Lord Jeſus Chriſt, in a thankful ſenſe of his grace and mercy, in calling me to be a member of his ſpiritual kingdom on earth; and bleſſing me with the hopes of his eternal kingdom in heaven. O that I may live worthy of this holy vocation wherewith I am called, of theſe immortal hopes which are placed before me.

Thou knoweſt, Lord, the very ſecrets of my heart, and with what ſincerity, ardour, and true devotion, I offer up theſe thoughts unto thee. May thy Grace and Holy Spirit be ever preſent with me to ſtabliſh, ſtrengthen, ſettle, theſe reſolutions within me. And let not thine abundant goodneſs be loſt or beſtowed in vain upon me: for then, better had it been that I had never known the goſpel of thy Son. O let me anſwer thy loving kindneſs and mercy, by a life of holineſs, purity, and fervent charity; and by a perfect reſignation of myſelf and all that is within me, to thy holy will in all things. Let me be ever mindful

mindful of thy covenant, and of the vows which I have made to ſerve and obey thee. I have ſworn, and I will perform it, to keep thy righteous judgments. May thy Sabbaths be my delight; and bleſs to me thy ſacred ordinances, that by a conſtant attendance on the offices and holy communion of thy church, my thoughts and affections may be raiſed from earthly to heavenly objects; that my conſcience may be awake to every call of duty; and that it may be my higheſt pleaſure to pleaſe thee; my firſt and daily care never to offend thee.

O Lord God, keep this for ever in the imagination of the thoughts of the heart of thy ſervant, and ſtabliſh my heart unto thee. *Amen.*

A MORNING PRAYER.

O LORD, to whom I owe my life and every comfort of it, I moſt humbly pray that I may live always mindful of my dependance upon thee, and the mercies I have received from thee. May I conſider that no action, word or thought of mine is unknown to thee; and therefore be at all times careful to think, to ſpeak, and to do what is right. As I hope to be eternally happy, O let me ſeriouſly attend to thoſe duties which muſt qualify me for being ſo. Grant that I may keep it always uppermoſt in my thoughts, that thy favour is only to be obtained

obtained by the holineſs of my life, and by doing in it all the good in my power. Let it be ever in my heart to do all kind offices, and to promote peace and happineſs among my neighbours. May I be true and faithful to all my engagements; eſpecially to the promiſes and vows of obedience which I have made to thee—to govern my paſſions —to correct in myſelf every vicious inclination— to keep my body in temperance, ſoberneſs and chaſtity—to be true and juſt in all my dealings —and to do unto others what I ſhould, in their caſe, expect them to do unto me. Give me health and ſtrength cheerfully to go through the duties of my calling. Bleſs the labour of my hands, and accept of my honeſt induſtry, as a part of the duty I owe to thee, as well as to my family and country. Let no temptations of pleaſure or of profit rob me of my honeſty and virtue. In thy favour and the hope of thy eternal mercy I ſhall be happy in whatever ſtation of life thou art pleaſed to place me. Let this hope be my comfort, my refuge and ſupport in all circumſtances; through *Jeſus Chriſt* our Lord; in whoſe name and words, I pray for all mankind; *Our Father*, &c.

An EVENING PRAYER.

O LORD, who haſt preſerved me this day, I bleſs thee for thus continuing thy care of and goodneſs to me. Grant that I may ſhew my thank-

thankfulneſs, by my ſincere endeavours to perform thy will in all things. I moſt humbly beg forgiveneſs of every ſin that I have committed; and it is likewiſe my moſt earneſt prayer that I may never ſo dangerouſly deceive myſelf, as to think thou wilt forgive my ſins, if I do not forſake them. Let it be my firmeſt belief that nothing can recommend me to thy favour, if I do not lead an holy and uſeful life; and that when I allow myſelf in any kind of guilt, even my prayers will be an abomination to thee. Give me grace ſo to live, as always in thy preſence: and ſince all my actions and thoughts are known to thee, let me neither in deed nor will be guilty of any thing that can diſpleaſe thee. Enable me to improve in virtue and goodneſs; to correct in myſelf every bad habit, and to reſiſt every vicious inclination. May nothing diſturb my reſt this night. Vouchſafe me ſuch refreſhing ſleep, as may fit me for the duties of the following day. Thou alone knoweſt how near my death may be; and as every day brings me nearer to it, grant that I may become every day fitter for it. Proſper all who have done me good; pardon all who have deſigned me evil; and grant that we may at laſt meet in peace and love in thy everlaſting kingdom, through *Jeſus Chriſt* our Lord and Saviour; in whoſe name and words, I farther pray: *Our Father*, &c.

A Pa-

A Paraphraſe upon the Lord's Prayer, to be uſed in a Family or in Private.

ETERNAL Father, of whom the whole Family in Heaven and Earth is named, permit us among thy children, to approach the throne of thy grace; to commit ourſelves to thy protection; and to reſign all our cares and intereſts into the hands of thy fatherly providence: May all thy creatures, whom thou haſt made capable of worſhipping and ſerving thee, adore with reverence thy infinite perfections; and conſecrate all the powers and faculties of their nature to thy ſervice. Grant that all mankind may come to the knowledge of thy true religion; that the kingdom of Chriſt may be extended over all the earth; and the eternal laws of piety, charity and temperance, be eſtabliſhed throughout the whole world. Grant that all who profeſs this thy true religion, may live in perfect obedience to its laws: and as thou haſt given us to aſpire to heaven for our reward, let us make every heavenly virtue our aim; and endeavour after that perfection which thou haſt made our model. We acknowledge in all things our dependance upon thee, and that every moment we ſubſiſt by thy bounty. Let thy good providence, which has hitherto preſerved us, be ſtill our guide and ſupport, ſupplying us with all things that are needful for us; that we may paſs through this life without anxiety, and employ all our cares in preparing for a better. Let a ſenſe of our own infir-

infirmities, and of that mercy and compaſſion which we want and implore at thy hands, inſpire us with meekneſs and humility, and with tenderneſs and compaſſion for the infirmities of each other: and pardon, we beſeech thee, the many ſins we have committed, the many neglects of our duty towards thee; as we from our hearts forgive thoſe that have injured or offended againſt us. And aſſiſt us by thy grace, againſt all future temptations, whether of the world, the fleſh, or the devil. Let no confidence in our own ſtrength tempt us to neglect thoſe means which thou haſt appointed to guard and ſtrengthen our virtue. Let not our paſt iniquities provoke thee to withdraw thy Holy Spirit from us: but let thy providence work together with us, that by watchfulneſs and prayer, and the duties of religion, we may keep ourſelves true to thy ſervice, and from falling under the dominion of ſin and ſatan: Thou that art the ſovereign diſpoſer of all events, and whoſe kingdom ruleth over all; from whoſe power all things have their beginning, and in whoſe glory all things end. *Amen.*

THE END.

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